# A Byfe and

faythfull declaration of ꝑ true fayth of Chriſt, made by certayne men ſuſpected of hereſye in theſe articles folowyng.

¶ 1. Theſſalonians. v

¶ Quenche not the ſpyryte, deſpyſe not ꝓ prophecyings. but proue al thynges, and kepe ꝓ that is good.

¶ Eſaye. v

¶ Wo be vnto them that call good euyll and euyll good, & hyth make darkenelle lyght, & lyght darkenelle

✠

BIBLIOTHECA BODLEIANA

¶ Anno. M. D. xlvi.

Per me I. B.

Seyng that sayncte Paule sayeth to the Ephe sians.iiii.that ther is but one sayth or beliefe so maye euery christen man hartelye mourne, whe he seeth that so many and dyuers saythes are founde,amonge them þ boste them selues to be christen men.Also that the one dreadfully sclaundereth and wyth great tyranny persecuteth the other,and that wythout indifferencie.But also the lorde Jesu Christe hath sayed: that in the last dayes shall be many offended,and the one shall betraye the other, and the one hate the other.And that many false prophetesand false christen shal aryse and seduce many.For thys cause is it very necessary þ euery christen man saythfully crye vnto God wyth continual prayer,that he wyll gyue hym a stedfaste beleefe,and will kepe hym in the ryghte waye,that he do not go into croked wayes,through þ gyle or dyscept of false hypocrysy of the false christen or prophetes.And God wyll doubtlesse keye his electe from Sathan & his ministers,although the tyme be neuer so perylous,or neuer so many dãpnable sectes be broughte forthe,yea although the darkenesse shoulde couer whole Egypte,yet shal God neuer theles let his face ryghten ouer all trewe Israelites,so þ they shall knowe his wayes vpon the earth,and his saluacyõ amonge the heathen. And although Hymeneus and Philetus do turne from the ryghte waye,neuertheles[illegible] sure grounde of God standethe euer faste, and hath thys seale, that God knoweth them that are [illegible].For we knowe wel that God(howe be it) þ he of his vnmeasurable mercye & grace,yea ouer gret þ vnerpresable loue of his fatherli hert,dedeth

hys

his chyldren frō al cupl, yet neuertheleſſe wyl he be
prayed vnto of thē as we haue many enſamples ther
of in ſcrypture, how that the holy men in theyr tri-
bulacion or angwiſſhe haue called vnto god, and ha
ue ben herd and holpen of hym. And ſeing then that
the ryght chriſtē euer for theyr benifes ſake greuou
ſly are troubled, yea as golde and ſyluer in the fyre
bothe wyth bodely troble and fals doctryne vnder-
ſought and proued: it is therfore very neceſſarye ỳ
we pray the lorde with al dylygence for a ryght vn-
derſtandyng of his godly worde, and for a ſure vn-
mouable fayth for euermore. Alſo it is not vnneceſ-
ſary ỳ they beare theyr belyefe, conteyned in wryting
alwayes a bout them, and daily rede it partly to the
exhortynge and conforteyng of them in al perſecutiō
and trybulacions, which may come vnto thē by gods
des worde Partly agayne for a defence agaynſte al
antechriſtes ſpyrytes, whyche alwayes iudge ỳ fai
th of the ryghtuouſe, howe chriſtenly ſo euer it be,
and howe manyfeſte ſo euer it agreeth with al god
ly ſcrypture, for an hereſye, yea for a deuiliſh doctry
ne & gyle ſhall it be compted. Sap. ii. Cor. vi, And of
this ſo doyng, no man shal merueyle, ſeynge, that al
faites haue ben take for tranſgreſſours or ſeducers,
of this cupl blynde worlde. Yea Jeſu Chriſte hym
ſelfe though he be the euerlaſtyng truth (John. viii)
was taken of vnwyſe Scribes and Phariſes, for a
begyler of the people. Jhan. vii. yea for a mad man,
and a man poſſeſſyd wyth the deuyl, O lorde what
a blaſphemye, And his doctrine was not t.. en
of them as goddes worde, but as a dyſſeuable ſedu
cyng, not as bread of lyfe, nor as a medycyne

ome for the soule, but compted as apoyson or venī of the wycked serpent.

Seynge then that the Lorde did suffer, reason is it for the seruaunte to suffer also And all that, that is come vpon ꝑ lorde, that muste (as trewly as Gods worde is) ouercome the seruaunt also.

Here vpon maye euerye seruaunte or disciple of Jesu Christe prepare hym for he muste be readye, to suffer all confusion, sclaunder, and tribulation for hys Lorde and maysters sake.

We therfore perceyuynge thys, wyll not be moued with the sclaunder of the wycked people, ꝑ which sclaunder oure fayth for hercsy, and yet many of them knowe not what we beleue, but as they here of oure aduersaryes, and therafter do they iudge vs Notwithstandyng though we do not regarde they sclaunder, yet neuer theselfe wil we (so farre as it is possible) mete thē, a wryte (through ꝑ grace of God) oure fayther: because that euery man may reade it. And then may they with vnderstanding and with chrysten charitie iudge. The whiche we, bothe of all good diligent readers, and also of oure aduersaryes frendely desyre and meekely pray.

¶ Here endeth the Prologe.

## The articles of the chrysten layth

I Beleue in God ꝑ father almyghty, maker of heuen and earth. And in Jesu Chryste hys onelye sonne oure Lorde, whyche was conceyued by the holye goost, and borne of Marye the vyrgin. He suffered vnder Poncius pylate, he was crucifyed, deade & buryed, he descended to hell, and rose the thyrde daye frodeath. He ascended to the heauens, and sytteth on the ryght hande of God the father almighti And from thens shall he come to iudge the quicke & dead. I beleue in the holy goost the holy churche catholyke, to be a congregacion of sayntes, to haue remyssyon of synnes, the resurrection of the flesche, & the euerlastynge lyfe.

(¶ At the fyrst we beleue in one God. Deut. vi, and father of our lorde Jesus Chryst. ii. Cor. i. the which is the Lorde of heauen and earth. Luke. xi. and creatour of al creatures. Hebr. i. Yea he is father of vs al. Ephe. iiii. the which hath elected vs to be his chil dre̅ through Jesu Chryst Ephe. i. And therfore shall we hym al onely worschyp, & besyde hym none other gods. Deut. vi. Also we shal feare him as an almighty god. Psal. xxxiii. & as a mercyfull father we shall loue hym wyth all oure hartes, wyth all our soule, & wyth al our power and mynde. Mat. xxii. and vpon hym must stande al oure hope. Hiere. vii. For he is ꝑ father of lyght, Jacob. i. of the whyche al mankynd lyueth, Actu. xvii. both bodely goodes Prouerbes. x. euerlastyng saluacion, Psalm. xxxvii. togyther wyth al parfyte gyftes come and descended, Jacob i.

Forthermore we beleue in Jesu Chryst, the sonne of the lyuyng god our lorde. i. Cor. viii. The whyche

che is the verye bryghtnesse of his fathers glorye, & the very ymage of his substance. Hebr.i. Yea he is the onely begotten sonne of the father John.i. come forth out of the mouth of the most highest God. Ecclesi.xxiii. fyrst borne before all creatures. Coloss.i. Thorowe the whiche al thynges are created Heb.i In whom we have redempcion, namely remission of synnes thorowe his bloude. Col.i. wyth the whyche he hath washed vs. Apoc.i. And hath also reconciled vs agayne to hys moost holye and glorioufe father. Ephesi.ii. that were afore enemyes to God. Roma. viii.

¶ For after the tyme that god had made man after his ymage and similytude, he set him into Paradise that he shoulde eate of al the fruites of the garden of pleasure, exceptyng hym the tre of knowledge of good & evyll. Gene. ii. But man hath dysobeyed the Lord his God, and transgressed his commaūdement. Gen. iii. Thorowe the which disobedience and trāsgression of the godlye commaundement, death and curse is come ouer al mankynde. Rom. v. And when there was no helpe nor comfort for man, wherby he myghte haue bene redemed or delyuered out of Sathans power. Then had God the mercifull father pitie vpon mankinde and promised them a seed namely Jesu Christ, his onely begotten sonne, þ whiche should treade vpon the head of the serpent, and ouercome the deuyll, and restore them to lyfe agayn Gene. iii. And lyke wyse as god is ryghtuouse in al his wayes, and holye in al his workes. Psalm. cxlv. & trew in al his wordes. Psal. li. so hath he kepte al his promises truely. And as the tyme was fulfylled

Gala.

Gala.iiii. God let hys worde descende into ꝓ wome be of the vyrgyn Mary, and by the worckynge of ꝓ holy goost be came flesche: as John wytnesseth saying: The word became flesh & dwel among vs, and we saw his glory, as the glory of the onely begotte sonne of the father full of grace and verite John.i. Also thys onely begotten sone of god by the power of the holy goost became man & is become lyke vnto vs in al thynges except synne Hebre.ii. he hath suffered death for our sake. Esay.liii. and hath taken a waye Sathans power, and restored life in agayne. i Timot.vi. yea he is made vnto vs wisdome & right wysnes, sanctyfyeng and redemption. i. Cor.i. And lykewyse as he dyed for our synnes. Hebre.ii. so is he risen agayn through the power of his father Roma. vi. for our ryghtuousnes Roma.iiii. And as he oftentymes shewed hym selfe after his resurrection vnto hys desceyples. Act.i. so is he ascended into heauen in their presence. Luke.xxiiii. And sytteth at the ryght hande of the almyghty father. Ro.viii. Aboue al rule, and myght, and dominion and aboue all that maye be named, not onely in thys world, but also in the world to come Epheſi.i. And hath subdewed all thynges vnder his fete. Hebre.ii. in summa, he is a lorde aboue all lordes, and a kyng aboue all kynges. Apo.xix. yea is an almyghty god with his father. Apo.xxii. John.x. And neuerthe'esse he is also our onely aduocate and mediator. i. John.ii. Tymo.ii. our onely hy must. Hebre.v. the sacrifyce that he hath don for our synnes, abydeth of valure for euermore Hebre.x.

Forthermore lyke wyse as Chryst our Lorde is ascendyd vp into Heauen, so shall he comme a-

cayne from heauen. Act.i. with the dominion of his father, & with the angels. Mat.xxv. for to giue euery man rewarde after his workes, yea for to iudge the quicke and dead. Act.x. Tim.iiii.

¶ We beleue also in the holy goste god with ꝑ father and the sonne, which holye goste is a teacher of all christen. Joh.xiiii. and he doth clothe them with his gyftes, & giueth euerye one the measure of feyth after his owne wyll. i. Corin.xii. and kepeth them vnmouable in one fayth, for he is a ruler of the christian congregacyon Act.xx. He is also the anoynte ment. i. John.ii. wherwith all christē are anoynted & of that behalfe are called the anoynted of the lorde. Psam.ciiii.

¶ Who is this holy goste geuē vnto the christē as an erneste of theyr inheryteunce to theyr redempcyon. & they agayne be his owne to the prayse of his glori Epheli.i. In summa it is impossible without this holy goste to knowe god ryghtly. i. Cor.ii. or with al the hole herte to beleue vpon him. i. Corin.xii. or to call vpon him as a father. Roma.viii. And therfore doth god poure this his holy goste vpon his children wherby they maye rightlye knowe him, and rightly beleue in hym, and as a ryght father call vpon hym Gala.iiii.

¶ This is our belefe to the father sonne and holi goste, which thre we knowledge to be one god. Deut vi. whose seate is the heauen, and the erth is a benche of his fete. Esay.xlvi. yea the whiche is an euerlastynge. ii. Mach.i. an almyghty. Psal.cxv. a ryghtuouse. Psa.ii. and a mercyful god. Psal.cxlv. The whyche alone wolde worshypped and serued. Deu. vi. For he can alone helpe vs. Esaye.xliii. whyche

he

he doth for his names sake and not for oure ryghtuousnes sake Esaye.xliii.

Forthermore as we haue sayd that all they þ do beleue are ioyned togyther, & throughthe holy goost knitte in vnitie, so is there a christen churche, þ whiche is buylded of lyuing stones. i. Pet. ii. which chue che is the house of god. Heb. iii. & the house of god is the congregacion of God. i. Timot. iii. and the congregacion of God is the body of Chryst Ephesians i. And seynge that al ryght christians are one bodye i. Cor. x. in the which they al through one spirite are baptised. i. Cor. xii. So muste there be a communion of sayntes, namely that al sayntes or true beleuers are also ioyned to gyther in vnitie, as the membres of one body. Rom. xii. And in this cōmunīō of saintes is remission of sinnes, & that whout it is no sinne forgiuē, nor any hope of saluacion. Ephe. ii. yea lyke as it is vnpossible þ a mēbre can lyue that is not in the body, so is it impossible þ any man may lyue in his soule and can be released out of death by remission of synne, the whiche is not a membre of the body of Chryste. For Chryst hath reconciled vs al vnto god his father in one bodye Ephe. ii., And therfore must al they stāde in variance þ are no membres of this body of the whiche Christ is the head. Eph. i. to the whiche he giueth saluacion. Eph. v.

Now must we also knowe that howe be it that God alwayes forgyueth sinnes. Esay. xliii. yet hath Christ giuen vnto his congregacion power to binde & to lowse which shal not be vnderstāde after þ antichrist doctrine the bysshope of Rome hath power to remitte sinnes, but the christē congregacion whose heade is Chryst, and not the Romyshe Anterchrist

and is rewled of the holy goost and not of the fowl: catyche spirite of the Prophetysse Jesabel. Thys co gregacion I saye hath power to binde & lowse (that is to saye) al what she byndeth other lowseth is don by the power of oure Lorde Jesu Chryste. 1. Cor. v. and thorow the holy goste, as a rewler of the christen congregacion. Actu. xx. So is there in the chrysten co= gregacion remission of synes.

There shalbe also a general resurrection of the flesh, namelye that all they that are dead shall ryse agayne, some to euerlastyng lyfe, and some to euer= lastyng dampnacion. John. v. And they that shall ly ue and remayne vntyll the commynge of our Lorde Jesu Chryste, they shall be chaunged in the twynk lynge of an eye, at the tyme of ꝑ last trompet. 1 Cor: xin. xv. For the trompet (sayth Paule) shall blowe, & the dead shal ryse vncorruptible, and we shalbe chan ged. For this corruptible bodye must put on vncor: ruptiblite, and this mortal body must put on immor talitie. 1. Corinth. xv.

At the laste is there also an euerlastynge lyfe. John xvii. whyche all they shall receyue that beleue on Je su chryst. John. vi. & stedfastly abide in good workes seking prayse honour, and immortalitie. Roma. ii.

This is the summe of oure belefe, Yea and a right christen belefe, thorowe ꝑ which sayth al righ tuouse liue. Habac. ii. & with out ꝑ whyche belefe no man may plese god. Heb xv. Therfore must the euer= lastinge God be blessed, that out of his immeasura= ble merciand grace, hath giuen vs this faith thorow Jhesu Christ. Ephe. ii. And this is the sum of our fay th with the shortest.

## The sacrament of Baptysme.

¶ Baptysme is a sacramentall token, the whyche is geuen vs of Chryste. Math. xxviii. And is at the fyrst an entrynge into the chrysten congregacion (as Paule sayth) we are baptysed in one sprynge to be one body. .i. Cor. xii.

¶ Secondarily it is a fountayne of regeneracion, as Paul witnesseth, saying that Chryst hath saued vs by the fountayne of the newe byrthe, and renewing of the holy goost. Tit. iii. Not that the water doth saue vs, for nothynge can saue vs, but onely god, Esaye. xliii. But after that our Lorde Jesu chryste hath spoken: that he beleueth and is baptysed shall be saued. Mar. xvi. and Goddes worde is verite. John xvii. and his promyses maye not fayle. Psal. cxlvii. Therfore muste baptisme neades bringe saluacyon vnto them that in beleefe are baptysed, not for the workes sake, but for goddes worde and promises. Deu. viii.

¶ Thyrdely baptysme is a couenaunt of a good cõscience to god. i. Pet. iii. namely that he that in beleefe is baptysed bindeth hi selfe or maketh a couenãt with god: that from thens forthe he wyll lyue after hys will. And of this couenauntes behalfe, which must be done out of a cleane faythful herte hath the baptysme power, and not for the waters sake, wherwyth the fylthynesse of the flesshe myght be washed away. But without it be that ꝑ hertes of them that are baptised, be cleansed. Act. xv. thorowe Gods worde. John. xv. the water can not cleanse them. Wherewith it is also proued, that baptysme without fayth maye in no wyse be broked.

Forthlye Baptysme sygnyfieth ~~an offeryng~~ a mortyfyeng of

of the flesshe, and a resurrection into a newe lyfe, as we haue vnto the Romaines, knowe ye not (sayeth Paule) that al we whiche are baptised, in the name of Iesu Christ, are baptysed, to dye with him. Therfore are we buryed with hym by baptysme for to dy that lyke wyse as Christ was raised vp from death by the glorye of the father, euen so we shulde walke in a newe lyfe. &c. Rom. vi. This is nowe shortly expressed what baptysme is, and what it signifyethe. Nowe muste we also knowe, that seynge no good worke without fayth maye be done. Rom. xiiii. So muste he that shall be baptysed beleue, or els he can not rightly be baptysed as we maye clearely vnderstande in the wordes of Christ Iesu, wherwyth he hath instituted this baptysme, and commaunded hys apostles, sayinge: Go and preache the gospell to all creatures, he that beleuethe and is baptysed, shalbe saued. Mat. xvi. Here wyll no sophisticall reasonynges and dreames be alowed, for ꝑ Lord wyl destroy the wysedome of the wyse, and wyll take awaye the vnderstanding of the prudent, & wyl make the wysedome of thys world folishnesse. i. Cor. i. and. iii. But the worde of God shal abyde for euer. i. Pet. i. And Christe sayeth: that heauen and earth shall perysshe, but my words shal abide. Mat. xxiiii. Therfore must also the wordes of Christe (he that beleueth and is baptysed. &c.) not be altered or chaunged. And seyng that Christe hath instituted or ordeyned fayth afore baptysme, so muste he that shall be baptysed beleue, or els the wordes of Christ suffereth force, and are wholye and falsely altered and chaunged, as we nowe a dayes alas maye se, and hyt is a myserable

thynge

thynge, that this baptysme is so cupll vnderstande and so shamefully broken. And seynge that the scripture doth so clearely therof wytnesse. Though that all the wytnesses of scrypture pertaynynge to thys matter, be not here alledged for the shortnesse sake, yet do we take out one of them, namely the example of the Apostle Philip, which when he shewed Goddes worde vnto the gelded man, whiche was ꝑ chamberlayne to Candas, Quene of the Moryans, & he hym selfe desyred to be baptised, but the trewe ministter of god Philip, would not baptise hym, except he dyd not onely beleue, but also openly confessed it. Act. viii. This example is well worthye to be marked, for at the fyrste we maye se here the greate diligence and howe desyrous the chamberlayne was of baptysme, whyche is a learnynge vnto al them that loue theyr saluacyon, that they shal desyre this worke hertelye, and not deferre it, but as sone as they by hearyng of the worde of God. Roma. x. wyth the operacion of the holye goost, i. Cor. xii. hath receyued fayth. And yf ther be any man that wyl not be satisfied with this ensãple of Philip, let hym perceyue also howe Ananias dyd compel Paule, sayinge vnto hym: whye tarryest thou, aryse, and be baptysed, and washe away thy synnes. Actu. xxii. Here we se that Baptysme, after the fayth is receyued, maye not be deferred. Therfore hath ꝑ chamberlayne with greate dylygence desyred baptysme after that he dyd beleue, sayinge vnto Philip: Beholde here is water, what shoulde lette me to be baptysed. Actuum. viii. Forthermore seynge ꝑ trewe mynyster of God Philippe, woulde not baptyse hym, excepte he confessed hys

his sayth: doubtlesse he hath ther wyth teached vs, that all they that wyll be baptysed, must confesse they? belyefe, as ye se the chamberlayne dyd.

But for as muche as all the former Scriptures are spoken of syem onelye that be of yeres of discretion before they receyue the sayth of Christ: It is not altogether of the institution and worde of Christe, to baptyse the innocentes and vnderstandynge infauntes which haue not as yet receyued ꝑ vse of reaſō, whereby they myght deserne sayth to beleue and ꝓfesse the name of Christe. For as in the circumcision of ꝑ olde lawe the sayth of the parētes sufficed to make ꝑ chylde one of the chosen people of God, notwythstādynge that the circūcision of the flesh is not circumcision (as Paule writeth to the Romaynes) but the circumcision of the harte, euen so in the baptisme of our infantes, notwythstādynge that the washing of the body in water is not baptysme, but ꝑ washig of the soule in the bloude of Christ by faith: yet shal the sayth of the parentes be accepted of God and they? chyldren made mēbers of the churche of christ therby. Yf any require wytnesses of the Scripture for this assertion: let hym reade and consyder wel ꝑ storye of Samson, & Samuell, with other lyke stories of the olde testament, wherin may easilie be perceyued howe god dyd then accepte the chyldren for the parentes sayth. Let him cōsider also ꝑ stories of ꝑ gospel, wherin appeareth how Christ would not haue the chyldren kepte frō him when they? parētes brought them to hym that he myght laye his hādes vpon them, and howe certeyne chyldren where cu-

sed

ued of dyseases euen for the fayth that was founde in they. parentes. And laste of all it is euident bothe in ther Actes, and Epistles of ꝑ Apostels, that whē certeyne men receyued the gospell, both they & they? whole housholdes were baptysed. Where it is not to be thought that ꝑ infantes were reiected, because they could not vnderstande ꝑ Apostles preaching For sayute Paule wrytynge to the Corinthians as concernynge the chyldren begotten betwne an heathen man and a faythfull woman. or betwene an heathen woman & a faythfull man: sayth that ꝑ children are cleane by the reasone that one of his parentes is faythfull. And what other thyng should he meane therby but that God accepteth those chyldren for members of his churche, whom the faythful parentes do wyllyngly bryng to the fountayne of regeneration, there to receyue the sygne of the euerlastynge conuenaunte betwene God and vs. And yf any man wyll wyllyngly withstande Chryste and his Apostles, and do other wyse then Chryste hath commaunded, and his Apostles taughte and dyd, he is blynded, but his blyndnesse shall ware manyfest wel ynough. Lykewyse as the Egyptians sorcerars, the which withstode Moyses and Aaron, but at the laste were manyfestlye seen & knowen.

1. Timo. iii. Thys is wyth the shortest the fayth of our baptisme.

For

## ¶Of the supper of the Lorde.

The supper of the lorde, is a memoriall token of the suffering and death of Jesu Christe and is instituted of Christe for this cause, that the faythfull congregacion of Jesu Christ, sholde come togyther. for to shewe the death of Jesu Christe, and his benefytes, laudynge and thankynge hym, magnyfyenge his holy name, and then also eate of this bread and dryncke of thys wyne, to a remembraunce þ Christ hath gyuen his bodye and shede his bloude for vs. Mathy. xxvi. And because that it is a comyn vse that a token of remembraunce hath the name of the thinge that is remembred by it. Therfore hath Christ called the breade his bodye, and the wyne his bloude: not that his substaunce is in the breade and wyne, but that we sholde remember hym therby. Lykewyse as the easter lambe was called the passynge by, and yet was it not in it selfe the very passing by, but a token or remembraunce of the passynge by. Seynge nowe that the ester lambe hath the name of the thing that the Israelites remembred by it, and whereby they myght euer lastyngly kepe in remembraunce the benefytes of god, right conuenient is it that Christ hath called the breade his body, and þ wyne his bloud because that we shoulde remember therby his death and passion, yea the only sacrifice of his bodye, whiche he hath suffered to be broken and his bloude to be shed for vs. Neuertheleße how be it that the materyall body of Christe is not in the breade, nor hys bloude in the wyne, yet neuertheleße is þ supper of the Lorde a partakynge (but spyrytually) of the bodye and bloude of Christe, as Paule sayth: Is not the cuppe of thankes geuynge wherewith we gyue

thankes

thankes, a parte takyng of the bloud of Chryst. And the breade that we breake, is it not the partakynge of the bodye of Chryste. These wordes of Paule do witnesse clerely that the faythfull eate the bodye of Chryst spiritually, vnder the breade & wyne yea like wyse as a bryde receyueth her housbande with a ring euen so receyue the faythful Chryst to be theyr own and euerlastynge saluacion. But that some men wyl haue that ye bodyly presence shoulde be in the breade is a great mysse vnderstandyng of the godly worder yea it is an antechrystes doctrayne, which is contrary bothe to our fayth and to all holy scrypture. For we beleue and holy scrypture beareth wytnes, that Chryste after his resurrection is ascended vp into heauen, and sytteth vpon the ryght hand of his almighty father. Rom. viii. And bydeth ther as concernynge his bodyly presence, but spiritually he hath promised to abide with vs to the ende of the world in his worde Mat. xxviii. And seynge ye nowe christ as concernyng his bodelye presence abydeth at the ryght hand of his father Hebr. x. so may not ye bodye of Chryste be in the breade. And agayne it is agaynst all truth that Chryste at one tyme hath ben in many or diuers places, as touchyng his body.

Forthermore we do dayly se that diedfull ydolatry is sprong out of the carnall vnderstandynge of these wordes of Chryst: This is my body and yet dayly sprynge th, to the great and abominable slaunder of the honoure of god so that men worshype a piece of breade for theyr god, yea and holde that to be theyr maker. And the pappistes locke hym in golde & syluer not remembrynge what Paule and Stephen wrote

helle layenge: & he moost hyghest wyll not dwell in
temples made wyth mannes handes. Actes. vii. xvii
O blynde men that are so be wytched of the whore
that ye can not nor wyl not beleue the manyfeste tru
the O blyndnesse and great presumptuousnesse of
the papistes, that wyll take vpon them to fetche Je
su Christ out of heauen, into a piece of breade, wh
che is consumable, as we clearelye se by experience,
and that it shoulde be worshypped for God, whyche
is euerlastyng and vnchaungeable. Nowe what re-
medye for we can not helpe it, therfore muste we do
as the Lorde Jesu Christe spake vnto hys apostles
of the pharisees, sayinge: Let them go for they are
blynde, and leaders of the blynde. when one blynde
leadeth an other, so fall they both into the dytche.
Mat. xv. But the Lorde muste be thanked that out of
his vnmeasurable grace hath opened our eyes, that
we can se & know, wherfore we shal take the bread &
the wyne in the supper, namly for a memoriall and
token of the suffering and death of Jesu Christ, & ca
for the bodye and bloud of Christe: but that for the
hy names sake, and not of the material thynges be-
halfe, as is aboue rehearsed of the Easter Lambe.

¶ Forthermore ꝑ supper of the Lorde is also a ioy
nynge togyther of the christen congregation in loue
And also the congregacion that wyl holde thys sup
per, muste be well appointed and ioyned to gyther in
brotherly loue, yea they must stande in one spirite &
soule. Philip. i. hauinge a burninge loue. For Paule
sayethe: we manye are one breade and one bodye, in
so muche as we are partakers of one breade. Lyke
wyse

wise as ỳ membres of one body are not in strife one agaynse an other: but in a charitable brittle seruyng one an other. 1. Corin. xii. so nayr there no stryfe nor debate be founde in the congregacion of God. 1. Corinth. i. so that any man shoulde onely care & take thought for hym selfe, and not care nor loke vpon his brothers lacke, but the one must helpe and care for the other in al thinges necessari, where he can or may. Gal. vi. and no man must seke that, that is his but euery one the others wealth. ✠ Philip. ii. and like wise as of the graynes of corne can not be baken breade, but through fyre: euē so can not the congregacion be a right spiritual lofe (wherof ✠ aule speaketh) but through burning loue and charitie. And so ought ỳ christē congregacion to be one lofe. 1. Cor. x. For lykewyse as many graynes are sowen to ỳ entent that breade shoulde be baked of it. ✠ so sowe the the great father of housholde his precious wheate into the acre or grounde of this world, to the entent that they al should become one lofe, and breake the supper of ỳ Lord right after the wordes of ✠ aul: we many are al one breade and one body, in as muche as we are partetakers of one bread. 1. Cor. x. And where so euer the congregacion is not so apoynted and the breade broken in this maner, there is ỳ brede eaten, and the wyne dröken to a iudgement, from the which God the merciful father wyl defend & kepe all diligent louers of the euerlastyng truth thorow his vnerpressable goodnesse and mercye,

Amen.

## ¶ Of the very christian kyngdome.

WE beleue also that god the heauenly father hath geuen to his onely begotten sonne Jesu Christ, all power in heauen and erthe, Mathy.xxviii.yea as Paule saythe: he hath set him on his ryght hande in heauenly thinges aboue al power, rule, myght and dominyon, and aboue all that maye be named not onely in this worlde, but also in the worlde to come. Ephe.i. Aboue all this hath the heauenly father especyally instituted and ordeyned Jesu Christ his onely begotten sonne, to be a kyng ouer the mount of Syon that is to say, ouer the faythful congregation. Psalm.ii. which faythful cõgregacion is the kyngdome of Christ. Col.i. And the dominion of thys kyngdome standeth not in a carnall dominion or power: But lykewyse as the lorde is a spirite. ii. Corhinthians. iii. euen so is his kyngdome spiritual inwardly within vs. Luke.xvii. and not of this worlde. John.xviii. wherefore the prophete Zacharye promysed vs a king thorough the holy goste the which shold not come with visiable dominyon, nor great worldly tryumphe, but vn an humble and a meke spyrite, & shoulde not rule as a worldly king ouer the carnal Syon of Israell, but shoulde raygne a spiryptual kyng, and ruler the spiritual Israelytes with the scepter of his godly worde. And these are ꝑ wordes of the prophet. Reioyse thou greatly O doughter Syon, be glad O doughter Jerusalem, beholde thy kynge cometh vnto the lowly and symple is he, he rideth vpon an Asse and vpon the colte of an Asse, euen thy rightwyse and sauyour, & he him selfe is poore. Zac.ix. These wordes of the pro-

phete

phete wytnesse clearely that Christes kyngdome is spirituall, and standeth not in any outward dominiō Johñ.xviii. And likewyse al these prophetes do witnesse in these chappters folowing. Esa.iii.ix. Jere xxiii.xxxii. Ezech.xxxvi:xxxvii. Mych.iii. Therfore do we holde the doctryne of the carnal kingdome of the carnal kingdome of Christ to be a dreadfull errowr, and a great heresye, yea we holde it to be an heresye, of the Chiliastes, the whiche now agayne is rayled amongest thē of Mynster, & hath dispersed her out in other places, to the great slaunder & hynderaunce of the true gospel of god. Forther more yf any man take vpon him and presume to be the promysed Dauyd or a kyng of Syon as Johñ Layden at Mynster hath done, hym do we holde for an antechryste aboue all antichristes, yea aboue the Romysh Antechryst. Howe dredfull so euer he hath slaundered god, and exalted hym selfe agaynst the almighty god, and yet it is not com to suche an abhominaciō, as to put hym selfe a kynge of Syon, or to take vpō hym to be a promysed dauyd: But in these dayes ryse so many abhominable and presumptuous spirite fulfylled with all maner of wyckednes, and sathās pride, that take vpon them to robbe Jesu Christ of his kingly scepter, & to take it vnto them selfes: wo be vnto al such dred ful slaunderers of the godly maiesty or power. Wo be also vnto the seducers whyche go about with witchecrafte wherwith they haue beguyled many men. Wooe be also vnto all them whyche do not seperate them selues from these antechrystes and seducers, but yet do seke helpe or cō

 Chryst

ort of them, yea that leaue the very Moysen Jesu

Christe and before other goddes to go afore them. vpon the shal fal that which is spoken of by the prophete Jeremye: Lord they that do forsake the shalbe destroyed, and they that turne from the shall be ashamed, and theyr names shall be wrytten in the earthe, for they have left the, the lyuynge fountayne of wather. Beholde therfore wyll we by the grace of God, abyde by our spiritual kyng Jesu Christ, and praye hym that his kyngdome maye encrease in vs, yea that he wyl defende vs from al euil and reserue vs to his euerlastyng heauenly kigdome, to his glory and honoure for euer

Amen

## ¶ The weapons wherwyth a veri christian ought to fyght.

SEynge þ the whole Gospell of our saviour wytnesseth that the christian must suffer, & in no wyse may reuenge the euill. So that we thynke by the helpe of god, not to turne from þ holsom doctryne of our Lorde Jesu Chryst. For it is ryghte conuenient that a seruaunt with hys Lordes commaundement, and a disciple wyth hys maysters doctryne to be cõtented. Mat. x. And here now may no sophistical cauillacions nor fonde ymaginacions be alowed, as though the wordes of Jesu Chryste shulde nowe be at an ende. And seynge that Christ saith vnto his apostles: what I say vnto you þ do I saye vnto all, watche ye, heauen and earthe shal perishe, but my wordes shal neuer perish. Therfore do we holde them for dredful seducers and abominable heretykes, þ wyll presume to say, that the doctryne

doctrine of Jesu Chryst (as concernyng sufferynge) shoulde be at an ende, & that the chrysten shoulde no more nede to suffer, but that they shoulde cast away ꝑ weapons wherwyth the apostles haue fought as they: epistles rehearse, & put vpon them the harnes of Dauid, yea that they shoulde destroye the whole worlde with the materyall swo:de and also take the wo:lde vnto them selues. O what ablynde dreame is this, which is sprongē out of Sathā, & is cōtrare to th: whole gospel of our lo:de Jesu Chryst. O what an iniquitie is this of thē, that wyll with the chyldrē of Israel leaue the lo:de the fountayne of lyuing waters, & dygge them selues pyttes the whyche do wme kayre, but they cā giue no water O what ablindnes ys a, what a folysh thes is it of them, that for the sayinges of the prophetes, which they vnderstande not, wyll refuse & leaue the most highest prophet, the onely begotte sonne of god, & the euerlastynge verite Jesu Christe and do not dread to exalte the olde testamēt aboue ꝑ new, & to set Moyses aboue christ O god shal now the new testament auoyd for ꝑ olde & shal the precioule bloud of the innocent lambe Jesu Christ becoūted lesse then the bloud of calues. O lo:d how are these mē so blinded that they with the stiffenecked Israelites do abhorre the lyuing bread of heauen, and do delyre the flesh of Egypt, that is to say they do refuse Jesu Chryst the very bread of heauen, & do hūger after mennes doctrine & inuēted dremes, & after disceyuable prophetes. But we wyll bi ꝑ grace of god abyde bi our lo:d & mayster Jesu chryst, & ho'd it vndeniable, ꝑ no vncleane doctrine wich might be agaist ꝑ gospel of our lo:de iesu crist

Maye be brought in or suffered, but he alone muste be alowed, for he is lorde maister and Sauiour, besydes hym is none other. In summa we know of none other veryte, nor of none other waye, of none other lyfe, but onely of Jesu Christe. John. xiiii. For this cause yt there come any prophecies or visions yt wyl draw vs from this holsome doctrine of Jesu Christ they muste be accursed. Furthermore howe & with what weapons that the chrystian shall fyghte, doth Paule clearely teache vs to the Ephesiās in the syxte Chapter wyth these wordes: Stande therfore and your loynes gyrded about with the truth, hauing on the brest plate of rightuousenes, & shodde vpon your fete with the Gospell of peace, that you maye be prepared, aboue all thynges take holde of the shelde of fayth, where wyth ye may quench the fyry dartes of the wycked, & take the helme of saluacion, and the sword of the spirit, which is the worde of God. And John sayth All yt is borne of god ouercometh the world. And this is the victory that ouercometh the worlde, euen our fayth. Who is it that ouercometh the world, but he that beleueth yt Jesus is the sonne of God. Out of these wordes of John may al ryght chrystians well vnderstande that the victorye standeth in an vpryghte faythe, and not in any carnall & outwarde weapon. And we do hold it with the Apostle John, and are also content with Paule, so that we wyll hold with them, all straunge doctrine whych might be contrari to the Gospel of Jesu Christ for vtterly accursed. Gala. i.

## ¶ Of Matrymonye.

Of matrymony we do hold now in the new testament not after the wyl of Moyses nor after the enlampel of the patriarches, but as god instituted it in paradyse, and as it was restituted agayne of Chryst, and brought agayn to the fyrst institucion namely that Matrimony is a joynynge togyther of .ii. persons, that is to say a man and a woman, after the wordes of the lord: They two shal be one flesh Geneses .ii. And for this cause hath Paule cõmaũded the bysshopps & deacons, euery one of them to be housbands of one wyfe Out of the which texte must nedes folowe that no chrysten man may haue more then one wife, or els had Paule robbed ỳ bysshops and deacons of theyr comon chrysttian lybertye, yea he had tangled them in a snare, which is vnpossible 1. Cor. vi. So is it not be founde in any apostles wrytyng, that any Christen man in or after the apostels tymes hath bene Polygamus (that is to say) hath had many wyues. What that the apostles haue not taught nor vsed, in theyr cõgregacion, that shal not we teach nor vse as an necessary thing to mans saluacion. For els must it folow that the apostles had not knowen nor taught al ỳ truth, which is against the wordes and promise of Jesu Chryst, which promised to his apostels sayenge: when the confortter ỳ holi gost shal come he shal teche you al ỳ trueth. Jhn xiiii. And Paul toke god to witnesse ỳ present days ỳ he was pure from the blood of al men for he had kept nothing backe but had shewed them al ỳ counsell of god, Acti. xx. Now is it wel knowen ỳ Paul thaught not that a chrysten man should haue manye

wyues

wyues, and therfore it is not the counsell or wyll of God: but muche more is the counsel and wyl of god that a christiam shal haue but one wife. Seyng that al the newe Testament alway speaketh of one man and one wyfe, as appeareth by these chapiters Mathew. xix. Marke. x. i. Timothe. iii. Titu. i. i. Corinth. vii. Ephe. v. And therfore can not we approue ꝑ Iewes Poligamians the whyche some haue begonne. But we holde vs after the ensample of Adame and Eue, and also in this matter it is restituted agayne by Christ. Mathew. xix. Marke. x. we are also well cõtented with Paule, which doth saye that for auoydyng fornication euery man shal haue his owne wife, and euery woman her owne husbande Also that Matrimony is a ioynynge together of man and woman, after the worde of the Lorde. These two shall be one flesh. Genesis. ii. Mathe. xix. Marke x. Ephesians. v.

This is the confession of our fayth, in the which we hope that nothing shal be foũde but the pure trueth of the Gospell, yf so be that it be not iudged after mannes good thynkinge, but onely after ꝑ rule of thy Godly worde. And not wythstandyng because that we wyl gyue no place vnto the sclaunderers that of a presumptuouse hygh minded spirite might sclaunder or rayle vpon vs, we are alwayes ready, and offer our selues, that yf any christẽ mã beyng learned in the scriptures, can reproue vs wyth Godes worde in any thyng that shulde saye vs of ꝑ trueth, to hym we shal and wyl alwayes gladlye as dysceples vnto theyr mayster gyue place, and gladly wyth all ioyfulnesse of the spirite, receyue al

chri-

christen doctrine of hym. Seynge that Peter a prince of the Apostles muste suffer that he was rebuked of Paule, reasone it is that we shoulde suffer to be rebuked, yf we throughe mannes ygnorannce were fallen in errour, we that are poore seruauntes of ỹ Lorde, & shantlye haue receyued one pounde, where as Peter had receyued fyue, the which our vnderstãdyng is no more to be lykened to the hight apostles wisdome, then a gnat by a camell. And we know also that Solomon sayth: Be not wise in thyne owne conceyte. And agayne: he that refuseth to be refourmed, despiseth his owne soule, but he ỹ submitteth hym selfe to correction is wyse. And for thys cause wyll we alwayes be dyligent to heare, and with all meknes submitte our selues vnto him, that coulde teach vs any doctrine, more agreable to ỹ holy scripture: But yf any man wyl condepne our fayth without the iudgement of Scripture, iudge it after the prouerbe: as the blinde iudgeth the colour, that must & wyl we suffer for gods sake. Also yf any man wyl be our Pharao and treade vs downe because ỹ we be Israelites or fayne would be, in this wyl we also comfort vs with the holy scripture, hopinge that our heauenly father shal haue merci ouer vs, through Jesu Christ, & strẽgth vs so with his holy goost, ỹ we shal not care for the dreadful sclaũder ouer our fayth And we perceyuing ỹ blyndnes of the comõ people, & the great tyranny of certẽ prices, so ỹ the cõon people are so blynded in their memory, ỹ they cã not iudge the lyght frõ darknes nor the ryght frõ vnrighteousnes or lyes frõ ỹ truth, yea they crie ouer Jesu ỹ he shalbe crucified, and Barabas shalbe let go.

And

And also dyuers prynces are so full of tyranny that they do persecute the chrysten, and without any mercy put them to the moste greuous and cruell death, not remembryng that the innocent bloude of the righteouse Abel cryeth for vengeaunce, agaynst the murderer Cain, vnto God in heauen. Neuertheles the scripture must be fulfilled, namely that all they that will lyue godly in Christ Jesu, must suffer persecutiō. And chryst sayth to his apostels: Haue they persecuted me, thy shal also persecute you And therfore sayth John in his epistle: Behold what loue the father hath shewed on vs, that we should be called his children: Therfore the world doth not knowe you, because it knoweth not hym. With these and more other scryptures, maye we comforte our selues, and especially wyth the wordes of Chryst, sayeng: Blessed are they that suffer persecution, for ryghtousnes sake, for theyrs is the kingdom of heauen. Blessed are ye when men reuyle you and persecute you, and falsely say al maner euill sayenges agaynst you for my names sake. Reioyce and be glad, for great is your rewarde in heauen And we praye god oure heauenly father, thorow our lorde Jesu Chryste, the whiche out of his vnmeasurable mercye and grace, hath gyuen vs a cleare vpryght fayth, that he kepe and reserue vs forth in this perillous tyme, from al false doctrines of the mynisters of the hellysh Sathan And that we thorowe the fyrye dartes of, which they often tymes haue vpon them, may not be peruerted to leaue the trueth of god.

And forthermore do we praye vnto the Lorde, that he wyll so strength and fortyfye vs wyth his holy

holy goſt, that we do notware wery of: ſufferyng
perſecution for the ryghtuouſneſſe ſake: but that
we may be able to ſtande in all dreadfull ſclaunder.
and tyrãnous perſecuciõs of ỹ wicked Antechriſtes
ſpirites, yea and that we rather, yf it be neade
ſuffer this bodely death, byding in our
fayth, then we ſhoulde forſake it,
and dye eternally. From the
which eternal death the
Lorde God pre-
ſerue
al them that loue and ſeke him
wyth al theyr hert through
Jeſu Chriſte our Saui-
our. To whom be
laude, prayſe,
honour, ma
geſtie, and
domi-
nion,
for euer.
Amen.

NOthing can be so playn, so manifest or open: but the cauillour, who seketh nothig els but cou-
lour, wyl finde aboundaunce of matter therin, to make the same, at the first sight to appeare harde, ob-
scure and darke. In lyke maner, be the lyuynge of the faythful beleauers in Christ neuer so godly and agreable to the truth, be it neuer so quiet, peaceable & ciuile: yet wyl the aduersaries fynde matter ynough to deface it so, that the symple people shal iudge none other but that they be heretykes, & theyr lyues, abhominable, theyr sayinges and doinges seditious disquiet and sclaunderous. What man can deuyse to write more godly then Paule dyd to the Romaynes. And yet were there some that sayed he would haue men to synne, to the intente that the mercye of God myght be the more aboundaunt in the forgiuynge of the same. Roma. iii. Who could leade so godly a lyfe, in suche austeritie, and hardenesse as John the Baptiste dyd. And dyd not the Jewes saye that he had a deuel in hym. To be briefe, who could frequent the company of sinners and miscreuing people with so perfyte example of lyuyng, haueyng so great force to drawe them from theyr wyckednesse to folow his example, as Christe dyd: And dyd not the Pharisies report hym to be a frend and maintainer of cupl lyuers and open sinners. Math. xi. The same scole maister that instructed these false detractours hath also, and doeth daylye, instructe our poppistes. in the same his documentes, and playne lections.
The deuyll I say, leaueth not hys olde practyse. but kepeth his dearely beloued in ure with al. Yf a-
ny man preache or wryte of the iustification by faith

and

and doe therin declare the vnworthinesse of vs and our workes whyche can deserue nothynge towarde our iustyficacion: incontinent they crye out vpon hi hereticke, he sayeth men shall be saued thoughe they lyue neuer so vngodly. Yf he speake any thynge concernynge the abuse of the ceremonies and sacramentes: what exclamacions do they make. howe do they reporte hym to be a sacramentarye. Yf he speake any thynge of Baptisme, declaryng that neyther the holines of the water, neyther of the oyle, can geue ye grace therin promised, and that the washing in the founte auayleth not them that obserue not the profession they make there, howe detestable and nabaptiste shall he be counted. Of the supper of the Lord who can write or speake any thing concernyng the abuse therof but he is charged with the bitter denial of the same. That thou therfore (christen reader) mayst so wyth drawe they credit from these false teachers, that thou wylte but once thynke it possible that they maye helpe these men, whome the call men of the newe learnyng: I haue set forth thys lyttle boke wherin thou mayste se what fayth they haue, that beare thys cuyll reporte. And that thou mayste thereby be prouoked fyrste to trye the spirites whether they be of God or not, and after to receyue them euen as thou shalte fynde the worthy. The proue the teacheth the, ye it is not al golde that glytereth, and we haue learned by experience, ye it is not al Gospel that the preist preacheth. Trye the golde therfore by the touche stone, & the prestes preachinge by ye worde of God. Proue the spirites, and knowe for certeyne

erutie that, spirite is not of God, whyche denieth ꝙ Chriſte is come in the fleſhe. And what other thyng is that, then to denye that his comynge in the fleſhe is the ſufficient and onely ſatiſfaction for our ſynnes. Whoſo euer he be therfore, that denieth vs to be freely redemed by Chryſt without any part of our deſertes: the ſame denyeth Chryſt to be come in the fleſhe. If thou proue them therfore, once to haue deſyred on thys wyſe that Chryſt came in the fleſh: I beſeech ꝙ, euen for Chriſtes ſake: to trye theyr repoſtes by the ſcripture or thou credyt them. And then as thou findeſt them ſo take thē. The Lorde open the eyes of thyne herte that thou mayſt ſe the hidde and ſecretes abhominacions

Amen.

I praye Chriſtyan reader that the worde of the Lord may haue free paſſage, and that we may lyue a Godly life therafter, that it maye be acceptable in hys ſyght.

FINIS.